273 Lolo also know how to make wine from the grains. They drink heavily; when they get drunk they cause trouble, which frequently develops into a clan feud.

512 The evening meal is usually served before it gets dark. After the meal they go out to enjoy the cool breeze or sit around and play until after dark when it is time to go to bed. They 513 have no bed or couch and just sleep on the floor. The master of the family sleeps in the living quarters, the male slaves [45] around the stove, and the female slaves near the grindstone on the right side of the room. They have neither mattress nor quilt. They lie on the ground and cover themselves with a woolen cape, the head pulled down under it and the feet pulled up around the body. During our stay with Lolo families, we often lighted the candles that we had brought with us. The Lolo 517 would be so excited by the glittering light that they would talk, frolic, play the jew's-harp, or dance. One night when we stayed at T'e-hsi on the right side of Huang-mao Kang, the light induced two sisters-in-law to dance the "stove dance" for our entertainment. It was indeed one of the most pleasant experiences during our stay in the Lolo area.

512 The daily family activities of work and play, eat, drink, and sleep constitute the normal flow of life in an endless continuous cycle, but each year there are also numerous special occasions, such as the New Year, sickness, exorcising, praying for rain, and others, to change the routine of life. As the set of activities on such occasions differs from daily routine, interpersonal relationships within the kin group are readjusted, the equilibrium of life undergoes some change, and the life cycle becomes renewed with the seasons.

805 The Lolo have no regular dates for their festivals. They 796 follow the Chinese calendar but have their own system of the 777 Heavenly Stems and Earthly Branches [for computing days and years] to divine good or bad fortune. Three times a year on auspicious days in the third, seventh, and tenth months of the lunar year, they hold the ceremony of "sending off the Buddha" [see p. 116]. Prior to the New Year, which comes in the tenth 796 month, the Buddha has to be sent off before they can celebrate and enjoy themselves. To celebrate the New Year, they kill cattle, feast and drink, make New Year calls, and generally [527 have many good times. Married daughters return home for a 574] visit and together enjoy each other's company for several days. During the ceremony of sending off the Buddha, they kill oxen, ● [782] sheep, or chickens to sacrifice to the spirits and ghosts and pray for the safety of the family and good days ahead. The

The
791 pi-mu, a Lolo magician, is invited to perform on this occasion. In every Lolo village there are always one or two families that specialize in magic, a profession hereditary from father to son for many generations. The pi-mu are outstanding personalities among the Lolo. In their houses are kept a number of Lolo scriptures for use in festivals, sickness, fortune-telling, the wedding ceremony, and all kinds of magic performances. The [212] scriptures are in the Lolo written language which survives to this day mainly because of its transmission by the pi-mu from master to pupil. The common people have no occasion to use the written language, which actually does not occupy as important a position in Lolo society as is generally believed.

756 When there is sickness in the family, the Lolo do not depend upon medicine for a cure, but ask the pi-mu to perform magic to drive off the evil spirits. They believe that [753] sickness is caused by ghosts and goblins, and can be cured through exorcism. During the ceremony, as mentioned earlier, they sacrifice victims, such as an ox, sheep, pig, or [782] chicken, according to the nature of the sickness and the economic condition of the family. To kill cattle or chickens for [574] such an occasion provides the family with an opportunity for a big feast, which helps to vary the monotony of life and a regular vegetable diet.

[46] Praying for rain is an event of great importance.
782 Rain is scarce on the mountains where the Lolo live and culti-
791 vate their dry land. During a year of drought, they pray to the mountain spirit for rain. The Lolo do not have a monothe- [771] istic concept and believe in an unseen world where a ghost or goblin exists in every object. So they invite the pi-mu to perform magic to control the environment around them. When the Han-Chinese pray for rain, they direct their prayers to the dragon-king in the waters; the Lolo, on the other hand, notice [821] that rain comes from the mountain top and so they pray to the mountain spirit. This illustrates how religious ideas are influenced by environment. In praying for rain, they also seek the help of the pi-mu. After having killed a white sheep or a white chicken, they would go up the mountain and from the precipices scatter the blood-splattered white feathers to look like snow while the pi-mu chants the scripture and performs magic to beg for sweet rain. The rainmaking ceremony is very important because it is directly related to their economic life. Insufficient rain will affect the harvest of corn, buckwheat, oats, and other grains and result in a food shortage for the family.

is limited to the mysterious quality or the supernatural power of the object without involving any concept of ghosts and spirits.

[94] The belief in the souls, spirits, and ghosts is even more popular and universal in Lolo society. All kinds of sickness, death, and misfortune are due to the evil influence of the ghosts. Their names are many: ghosts of persons hanged, ghosts of dysentery, ghosts of persons murdered, su-nieh ghosts, ghosts of strangers, monkey ghosts, headache ghosts, and countless others. All ghosts and evil spirits can cause evil and bring disturbance and harm to human beings. So the Lolo are particularly afraid of the ghosts and have numerous rituals to control them. The spirits are not consistent in their good or bad behavior. Good spirits protect and aid the living, whereas bad spirits could change into ghosts to plague them. After death, family ancestors change into spirits following a soul-delivery ceremony. The original ancestor of the pi-mu is also a spirit who can be invoked to descend to earth. The Lolo do not make offerings to images or worship them. They have no concept of monotheism. All natural phenomena, such as sky, earth, sun, and moon, have spirits, but since these have little bearing on daily life, no ritual for their worship has evolved. The mountain spirit, called mi-hsi in the Lolo language, is comparatively the most important because it controls rain and is always invoked during rain-praying. Different mountains have different spirits who are not interrelated. The Lolo belief in the mountain spirit as an agent of rain control is diametrically opposed to the Chinese belief in the dragon king as the controller of rain. This merely indicates that religious ideas are influenced by the natural environment. The Lolo who live on high mountain tops have observed that the clouds, fog, and rain all descend from the peaks.

Animatism and animism co-exist in Lolo society and together constitute their religious thought. However, they differ in practical operation. On the one hand, magic power relies upon technical devices for its practice, and on the other the individual communicates with the supernatural world through a spiritualistic medium. The Lolo pi-mu is concurrently a chief priest and a magician. When he recites the scripture to communicate with spirits and when he officiates at sacrificial ceremonies, he assumes the position of a priest and spiritual medium; when he imprecates to subdue ghosts and when he performs ceremonies to cure sickness, he becomes a magician. Actually, the main duty of a Lolo pi-mu is none other than the practice of magic.

764 up this job. The corpse, always cremated in the early morning before sunrise, is attended by family relatives who keep watch of the fire. The corpse-watchers have to be odd in number, either seven or nine. After the ox and sheep have been cooked in the house, they are carried to the place of cremation, where all the people assemble and eat together, drinking to their full capacity. The ashes of the corpse are sometimes buried underground and sometimes scattered in the forest where there is no trace of living beings. After cremation the whole family stays outside the house and only one person can remain inside to take the pi-mu around. The door is then closed as the latter performs magic with a sieve to sift out the soul of the dead and to purify the household.

778 769 At the time of cremation, the Lolo invite the pi-mu to make a spirit tablet of the dead. This is almost like the first stage of ancestor worship. The spirit tablet is made from a wooden stick about five inches long and split into two parts with a small hollow made in the inner side of each of them. This is called the spirit house. Next, the pi-mu takes from the burial ground a small piece of bamboo, preferably a young shoot, and cuts it into a small slip. With wool sheared in March, the slip is bound with cotton thread — nine rounds for a man and seven for a woman. This bundle represents the soul and is placed inside the spirit house. Then the two pieces of split wood are put together — so that the spirit being is laid inside the hole never to be seen again — and bound on the upper outside with hemp twine, again seven rounds for a woman and nine for a man, the whole wrapped in a white cotton cloth. After the pi-mu has performed magic to remove impurities, it becomes a spirit tablet and is placed on a wooden board on the wall behind the kitchen stove. At New Year festivals and at the time of exorcism for sickness, the pi-mu performs magic and kills victims to sacrifice to the spirit, entertaining it with wine and food.

775 796 769 Unlike the Han-Chinese who make offerings to ancestral tablets and worship them for generations, the Lolo are permitted to remove their spirit tablets after a soul-delivery ceremony. The aim of this ceremony is to release the souls of the ancestors so that they can enter the other world. The ceremony, generally very solemn, is performed either singly by one family or [101] through the combined efforts of several families, the elaborateness or simplicity of the ritual depending upon the economic ability of the family or the clan. It is usually held a year, sometimes three or five years, after the death of their ancestor. There are cases of the ceremony

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796 being postponed ten or more years, even several decades, be-
769 fore it is held.

[614] The ceremony for delivering the soul is an occasion for the clan and kin members to get together; on the one side
796 it has a rigid ritual and on the other it is a group gathering
769 for feasting and drinking, where one enjoys social life to the
778 fullest. The complete ritual consists of prayers to the twelve heavenly courts, lasting about ten or more days and involving expenses greater than all other activities. Thus, only a
[556] wealthy family can afford such an affair. Usually the ceremony covers only one or two courts or several courts. It is performed by the pi-mu for a number of purposes, such as removing impurities, returning the spirits to their proper places, invoking peace and blessings on the descendants, and praying for the abundance of harvests. Finally, there is also the function of sending off the ancestral spirits. This usually involves the reopening of the spirit tablet of the parents; the making of a new wooden stick as a spirit house; and the placing together of the parents' old spirit beings in the spirit house of the new wooden stick, with the father's spirit on the top and the mother's spirit at the bottom. This is also an example of imitative magic. Later they put the two halves of the wooden stick together, binding them at both ends with a white cloth. When it is time to send off the spirits, the stick is carried on the back by the son, the pi-mu leading the way, to a rocky cave in the high mountains where there is no trace of human life. It is said that this is the meeting place of the clan's ancestral spirits. During all this time, the pi-mu recites the scripture, pointing the way for the spirits to the Ta-po Ho — the other world in Lolo belief. Once inside the mountain cave, three to five clan members begin to untie the newly made wooden stick and re-examine the ancestral tablets to make sure that there is nothing wrong before the stick is tied together again and left inside the mountain cave.
[782] Then they partake of a half of a pig's brain, which they brought with them, and place the skull filled with wine in front of the spirit tablets as an offering. After this they return home and no other ceremony for worship is held again.

796 On the one hand, the funeral ceremony facilitates the safe passage of ancestral spirits to the other world through
769 ritual practices based on the belief in ghosts and spirits; on the other hand, by getting together and performing ceremonies under tense emotional conditions, it seeks to enable the living persons to go through the crisis and return gradually to their normal daily life, thereby maintaining the equilibrium of human society.

769 all, let us turn back to the second section of this chapter on the relationship between parents and children.[2] The first sub-section on the birth of children has the following:

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> Although their feeling towards children seems to be rather indifferent, ...yet in case of childlessness the barren woman would go to the bamboo mountain at Hsü-chia-tu to beg the clan spirit (a cluster of golden bamboo) for a son. After worshipping and offering prayers she would sleep in the temple.

According to this conception the number of children one has or whether one has any at all is predestined by the clan spirit. The childless woman can go and beg from him. But this spirit is no other than a cluster of golden bambbo, and the name of the place where he resides
773 is the bamboo mountain. Thus, according to the Lolo, bamboo is the original source of mankind. In other words man is born from the bamboo, and they believe that their ancestors and they themselves have a blood relationship with the bamboo.

Secondly, if this assertion of their belief in the blood relationship with the bamboo is not far wrong, we can draw on the mythology concerning the origin of the White Lolo in the border regions of Yunnan and Kwangsi to help us understand this relationship.

> In very ancient times, along the Han river there floated a tube of fragrant bamboo. When the tube reached the river bank it exploded and a man appeared. The man, whose name was "a tsa", was able to speak as soon as he was born..... He lived in a hole underground, and subsisted on wild fruits and hunting. One day as he took a

[1] [This section has not been translated.--Analyst]

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

622 of all the beggings and entreaties of the young fellow, who
593 was but a big boy, he was killed right out. There was no one to stop Cain and his murderous tools. After the fell deed was completed, the boxer disappeared for a while, and the body was duly buried. But the story of Cain repeated itself. No peace came to the elder brother. I went to see him, and found him full of terror. Ghosts appeared in the castle every night. The spirit of the murdered man haunted the place. It seemed almost as if the brother who was living would go mad under the strain of terror. I never heard that he was sorry for his cruel action. It was sheer
622 terror of the spirit of the dead. Then some black wizard
593 came on the scene, and said that blood could only be atoned
782 for by blood, and that the dead man would never lie quiet in his grave until sacrifice had been made to him. This wizard's advice was followed, and steps were taken to perform the sacrifice. The boxer, Mr Peng, was sent for to receive the balance of the blood money, and he came quite unsuspectingly. He duly reached the castle where the fell deed had been committed, and was lodged in a temple outside the walls. He was well fed and hospitably entertained, with promise of payment on the morrow. Tired with his journey, he went to sleep, possibly thinking of the silver that was soon to be his. During the still hours of the night the servants of the Cain Earth Eye crept into the temple, and swiftly and suddenly bound the sleeping boxer. Had he been awake he undoubtedly would have made a big struggle for his life, and more blood might have been shed before superior numbers overpowered him. Bound like a pig, Mr Peng the great boxer was taken in the dead of night to the grave of the murdered Earth Eye. Here he was

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

offered up to the dead man. First of all he was stripped, and gashes were cut in his back with a sword. Into these gashes ceremonial candles were stuck, and these were lighted for the dead. What must have been the feelings of the living sacrifice one cannot imagine. When the candles had burnt right out, the boxer was cut into six pieces and the severed corpse was thrown away for wolves or dogs to devour. The spirit of the boxer was in this way supposed to be sent into the underworld, to have it out with the spirit of the murdered Earth Eye. Funny place the Hades imagined by these people must be!

Nothing was ever done by the officials in connection with these inhuman crimes. Relatives came down on the elder brother, but their one idea was blackmail under threat of vengeance. These indignant relatives were all placated by gifts of land from the estates of the elder brother.

Peace has, however, not come to this modern Cain. He wanders about from place to place, and has often come over to see me. Two years ago he spent Christmas with us, and helped to share our English Christmas dinner. There was another Earth Eye at the same table, and he also was a murderer—that is, has caused others to lose their lives in the manner so common among these landed gentry of China's Western Hills. The pair did not form a very inspiring company to share a good plum-pudding with. My wife, however, tried to make them comfortable, and though it was as if Pilate and Herod were gathered around the table of the Peasant of Galilee, we managed to forget most of the troubles of the past in the joys of the present.

This second Earth Eye was on one occasion captured by the officials, and thrown into prison at Chaotung Fu. Not

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

there are three names for God, each representing different functions, if not persons, in the Godhead. These names are *Eh-nia*, *Keh-neh*, and *Um-p'a-ma*. 776

The No-su practise ancestor worship. We have already mentioned the *lo-lo*, or little hampers, in which they think they have the souls of their parents, and from which the Chinese have called them Lo-lo. At the ceremony of the consecration of these *lo-lo* an exorcist attends, and a slave is set apart for the purpose of attending to all the rites connected with this worship of the deceased person. For persons who are short-lived the ancestor *lo-lo* is placed in a crevice of the wall of some forsaken and ruined building. Every three years the *lo-lo* is changed, and the old one burned. 769

Hill-worship is another important feature of No-su religious life. Houses are built at the foot of a hill, and sacrifices are regularly offered on the hill-side in the fourth month of each year. The exorcist determines which is the most propitious day, and the laird with his people proceed to the appointed place. A limestone rock, with an old tree trunk near, is chosen as an altar, and a sheep and pig are brought forward by the laird. The exorcist, having adjusted his clothes, sits cross-legged before the altar, and 796 782

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

796 782 begins intoning his incantations in a low muttering voice. The victims are then slain, the blood poured beneath the altar, and a handful of rice and a lump of salt are placed beneath the stone. Some person then gathers a handful of green grass, and the exorcist having finished intoning, the altar is covered and all return to the house. The exorcist twists the grass into a rope which he hangs over the doorway of the house. Then out of a piece of willow a small arrow is made, a bow of corresponding size is cut out of a peach tree, and these are placed on the door-posts. Out of a piece of soft white wood the figure of a man is carved, and this, with two sticks placed crosswise, is fastened to the rope hanging over the doorway, with two other sticks one on each side. The exorcist proceeds with his incantations, muttering, "From now henceforth and for ever will the evil spirits keep away from this house."

796 177 Most of the No-su at the present time observe the New Year festival, at the same time and with the same ceremonies as the Chinese. Formerly this was not so, and even now in the remoter districts some of them observe New Year's Day as the first day of the tenth moon of the Chinese year. A pig and sheep are killed, cleaned, and hung up in the house for three days. On the